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made. One small oversight may be mentioned: it is said (p. 246) that "the Semitic peoples worshipped many of their kings when they were alive, *e. g.* at Babylon, in Moab and Edom"; in the Semitic area living kings were considered to be divine only in Babylonia, and there only for a limited time (about B. C. 3000-2000), and it does not appear that even there they received divine worship.

C. H. TOY.

Takelma Texts. By EDWARD SAPIR. Anthropological Publications of the University of Pennsylvania, vol. II, no. I: 1909. 10¾ × 7¾, pp. 263.

In this volume Dr Sapir has made available a considerable number of texts in the Takelma language which are important for the student of linguistics and folk-lore alike. It is quite clear from internal evidence that very great pains have been taken in phonetic matters, and an elaborate key is furnished (pp. 8-11). The texts themselves are divided into three classes, namely, (I) myths, of which there are twenty-four; (II) customs and personal narratives, six in number; (III) medicine formulas, numbering eleven. The last, with interlinear translations and explanations of the meanings of the charms, were published originally in the *Journal of American Folk-Lore*, vol. XX, pp. 35-40. In this connection it should be observed that interlinear translations are provided for the first five myths also. A vocabulary at the end completes the book.

Owing to the lack of published mythological material from Oregon, or the near neighborhood¹ it is impossible for the reviewer to make an extended criticism of the contents of the volume, and he must content himself with some remarks concerning the externals. Yet these should by no means be neglected as Professor Lanman has recently shown in his notes on the "Externals of Indian books."

The first point that I find fault with is that the lines of the pages are not numbered. Hence easy reference to the book will be seriously impaired. It is clearly for this reason that in the vocabulary references to the texts are apparently lacking. The next point is that interlinears are provided for in only a small portion of the texts. However, as interlinears for the third part were published previously, perhaps we should not grumble too much. It may be mentioned, however, that misprints such as Atbabascan (p. 119, footnote), are very rare.

TRUMAN MICHELSON.

¹ This was written before the appearance of Dr Dixon's *Shasta Texts*.